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Executive Committee: 1
February 1949

M I N U T E S

of the

MEETING OF THE EXECUTIVE COMMITTEE

of the

WORLD COUNCIL OF CHURCHES

Ecumenical Institute, Château de Bossey,
Switzerland

February 8th - 10th, 1949

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WORLD COUNCIL OF CHURCHES

Minutes of the first meeting of the
EXECUTIVE COMMITTEE
at the Ecumenical Institute, Château de Bossey
February 8th - 10th, 1949

1. Opening

The Chairman, the Bishop of Chichester, opened the meeting with Bible reading and with prayer.

2. Roll Call

The General Secretary reported that the following were present:

(a) Members of the Executive Committee

Bishop Eivind Berggrav
Dr Marc Boegner
The Bishop of Chichester
The Rev. L.E. Cooke
Dr F.C. Fry
Archbishop Germanos
Dr A. Koechlin
Mr T.C. Luke
Dr M. Niemöller
Bishop G. Bromley Oxnam
Canon R.A. Reeves
Dr G. Sisco
Mrs L.E. Swain
Dr T.M. Taylor

Apologies had been received from Metropolitan Panteleimon, Father Georges Florovsky, Professor T.C. Chao, Mr Charles P. Taft and Bishop Brilioth.

(b) Staff

Dr W.A. Visser 't Hooft
Dr H.S. Leiper
The Rev. R.C. Mackie
Bishop S.C. Neill
Dr O.F. Nolde
The Rev. O.S. Tomkins
The Rev. R.S. Bilheimer
Miss Jean Fraser
Dean H. Høgsbro
Dr H. Kraemer
Mr Frank Northam

Dr B. Sundkler (of the International Missionary Council)

It was agreed that, at each meeting, one of the Council's secretaries for publicity should be admitted.

3. Appointment of Sub-Committees

It was decided to form the following sub-committees -

Finance. Chairman: Bishop Oxnam
Secretary: Mr Northam
Members: Mr Cooke
Dr Koechlin
Dr Leiper
M. Lombard
Mr Mackie
Dr Sisco

Information. Chairman: Dr Fry
Secretary: Mr Tomkins
Members: Dr Boegner
Archbishop Germanos
Dr Leiper
Mr Luke
Dr Nolde
Canon Reeves
Dr Sundkler

Women in the Church. Chairman: Mrs Swain
Secretary: Miss Fraser
Members: Bishop Berggrav
Bishop of Chichester
Dr Niemöller
Bishop Neill
Mr Bilheimer
Dr Kraemer
Dr Taylor

Evangelism. Chairman: Dr Taylor
Secretary: Bishop Neill
Members: Bishop Berggrav
Mr Bilheimer
Bishop of Chichester
Miss Fraser
Dr Kraemer
Dr Niemöller
Mrs Swain

4. Report of General Secretary

The General Secretary presented a report dealing with: repercussions of the Amsterdam Assembly; the relationships with the Roman Catholic Church; the attitude of the Church of Russia; problems of religious liberty in various countries; the general orientation of World Council activities and the implications of a dynamic conception of the Council's task in connection with its various activities.

In the discussion which followed several members spoke of the remarkable interest which the Assembly had aroused among laymen but emphasised also that there was still a very great ignorance about ecumenical matters. With regard to relations with Roman Catholics, examples were given of fruitful contacts and significant opportunities of collaboration. It was not felt that it was desirable to issue at the present moment any official statement concerning relations with Rome or with Moscow.

Concerning the tasks of the Council, emphasis was laid on evangelism, work with laymen and reconstruction.

5. Membership

The General Secretary reported that

(a) the missionary societies concerned had declared that the Church of Central Celebes and the Dyak Church of South Borneo should be considered as autonomous Churches in the meaning of the rules of the World Council of Churches.

(b) that no objection had been raised against the admission of the four Churches proposed for membership by the Central Committee in September 1948.

(c) that therefore these four Churches would be advised in March (six months after the communication of the Central Committee action to the Churches) that they have been elected to membership.

The General Secretary also raised the question as to what action should be taken to implement the Assembly decision concerning the review of the list of groups of Churches which have participated in the formation of the World Council. In this connection he reported on the action taken by the Bethel Synod of the Evangelical Church in Germany and the Leipzig Synod of the United Evangelical Lutheran Church of Germany. After full discussion, in which reference was also made to the Federation of Lutheran Churches in India and to the Swiss Federation of Churches, it was decided that the General Secretary should submit to the Central Committee whatever information he would be able to gather on this subject.

6. The 1949 Meeting of the Central Committee

The Chairman introduced a discussion concerning the programme of the Central Committee which would hold its second meeting from July 9th (evening) till July 15th (morning) at Bishop Otter College in Chichester. The Chairman said that he personally and his diocese were looking forward to this meeting and that the Christian Council and the Mayor and Corporation had expressed their deep interest in it.

The General Secretary stated that Bishop Otter College would be extremely suitable for the meeting. With regard to the programme, he proposed that the time would be divided between meetings concerned with current business and meetings concerned with some central issues of the Council's life. With regard to the latter he proposed the following two main subjects:

(a) The Church's action in international affairs

(b) What the Churches expect from the World Council.

After some discussion it was agreed that these should be the main themes to be dealt with but that the final wor ing would be left to the Chairman, the Vice-Chairman and the General Secretary.

It was decided to ask Bishop Berggrav to introduce the first subject and to recommend that he should ask the following for their suggestions and recommendations: the officers of C.C.I.A., Professor Max Huber, Professor Erich Wolf, Professor Arnold Toynbee, Professor J.L. Hromadka, Mr John Foster Dulles.

It was also decided that the General Secretary should present a general report to the Central Committee and that one session be given to reports from certain Churches which were in specially trying circumstances.

7. The New York Office

Bishop Oxnam presented a memorandum concerning World Council of Churches organisation in the U.S.A. and regarding staff responsibilities at the New York Office of the World Council.

After discussion, the memorandum was accepted with slight verbal amendments. (The text of the memorandum as accepted appears as an appendix to these minutes.)

8. The London Office

The Rev. Oliver Tomkins presented a report on the London Office. This office deals with international responsibilities, notably 'Faith and Order' and relations with Orthodox Churches. At the same time it is concerned with accounts for the sterling area. The relationship with the British Council of Churches is being worked out with the purpose of ensuring the effective carrying out of World Council activities in Britain.

9. Finance

On behalf of the Finance Committee, Bishop Oxnam presented the following report which was adopted, after slight changes, in the following form:

(1) After adopting the suggested agenda, the Committee decided to enquire whether the Sub-Committee was to be a permanent Sub-Committee of the Executive Committee. It was pointed out that this would be advantageous, since once the members had secured a knowledge of the financial situation they would be better able to consider the financial problems of the World Council, and it was AGREED TO RECOMMEND:

that the Sub-Committee on Finance of the Executive Committee should be a permanent committee and that those members who are not members of the Finance Committee of the Central

Committee should sit with that Committee during meetings of the Central Committee and that all members of the Finance Committee who are also members of the Executive Committee should be members of the Executive Committee's Sub-Committee on Finance.

(2) Financial Results for 1948. The Committee received and examined in some detail the provisional statements of the financial results for 1948 and the financial results of the Amsterdam Assembly. These statements showed the following deficits:

Deficit on Assembly budget some Frs. 24,000. -
Deficit on general budget 1948 Frs. 75,000. -

The Committee also received the provisional statement of the operations of the Ecumenical Press Service for 1948, which show a deficit of some Frs. 14,500. - compared with a reserve fund at the beginning of the year of Frs. 6,000. - It was pointed out that E.P.S. is not a Department of the World Council of Churches but an independent entity with seven sponsoring bodies. The W.C.C. is therefore not directly responsible for this deficit.

The Committee took note that the General Reserves at December 31st, 1947 amounted to some Frs. 142,000. - and that reserves of some Frs. 50,000. - or more would be inherited from the Faith and Order Movement at December 31st, 1948, the Faith and Order Movement having no desire to earmark these reserves for Faith and Order work.

The Committee recognised that the statements available at the meeting were provisional statements and would be superseded by audited accounts which would be presented to the Central Committee meeting in July.

After discussion, IT WAS AGREED TO RECOMMEND:

(a) that the deficit estimated at Frs. 24,000.- on the Assembly budget should be charged to the general reserves;

(b) that the staff be instructed to include in the presentation of the results of the Amsterdam Assembly the expenses incurred by the Local Committee in Amsterdam and the contribution of the Dutch Churches to cover those expenses;

(c) that endeavours should be continued to secure from C.W.S. the contribution which had been expected from them for 1948, in respect of churches unable to bear their full share in the general budget and in respect of the 15% cost of living bonus to the staff; and that any remaining deficit or, should no contribution be received from C.W.S., the whole deficit, presently estimated at Frs. 75,000.- be written off against general reserves;

(d) that authority be given for the deficit on the Ecumenical Press Service, less any contributions which can be secured towards this deficit from the other sponsoring bodies, to be written off to general reserves.

The Committee noted that the provisional statement of the results of the Department of Reconstruction and Inter-Church Aid on the administrative budget showed the budget in balance.

The Committee received with concern the report on the Division of Refugees of the Department of Reconstruction and Inter-Church Aid, indicating that, whilst the administrative expense was fully covered, there was a considerable deficit on the field work of the Division in 1948, and that this matter was the subject of a misunderstanding between Church World Service and the World Council of Churches regarding which negotiations were still in progress. It was felt that the settlment of this matter should be left in the hands of the appropriate Committee and no action taken by the Executive Committee at this meeting.

(3) Budget for 1949. The Committee then turned to consideration of the budget for 1949 and examined in detail the budget approved by the Assembly in comparison with the general results for 1948 and the budget for 1948.

The Committee felt that the financial position was such as to necessitate every limitation of expenditure consistent with maintaining the approved programme of work, for the period up to the Central Committee meeting, at which time the position could be reviewed again to see whether the full budgeted revenue could be regarded as assured. With this in mind, and after detailed discussion, the Committee AGREED TO MAKE THE FOLLOWING DETAILED RECOMMENDATIONS:

(a) that authority be given for the payment from the Staff budget of the General Secretariat of the salary of the Rev. H. Newell up to not later than April 30th and, if appropriate, of his fares to New Zealand or India;

(b) that the appointment of the Administrative Assistant for the General Secretary be deferred until after the Central Committee meeting in July;

(c) that the appointment of an additional secretary to the Study Department must not take effect before September 1st, 1949, that the invitation be provisional and that the terms of the appointment be determined by the Central Committee in July.

(d) that until the Central Committee meeting the Youth Department's staff should not be increased above the present figure of two secretaries in Geneva and one in New York;

(e) that the authority for the appointment of a secretary for Evangelism be confirmed, but that the appointment should not be made effective before July 1st, 1949;

(f) that appropriate reductions should be made in the budget for travel expenses, meetings, conferences and office expenses for evangelism in view of the fact that the secretary will not be at his post for more than six months.

The Committee took note of the General Secretary's statement that it now seemed improbable that the Far Eastern Conference, planned for autumn 1949, would be held before early in 1950, and that in consequence it would not be necessary to provide in the 1949 budget for the World Council's full share in the cost of the Conference, presently estimated at $ 4,000.-, or for the travel to and in the Far East in connection with that conference of a representative or representatives of the World Council.

IT WAS AGREED TO RECOMMEND:

(g)(i) that provision must be made in the 1949 budget for a sum of about $ 2,000 for the World Council's share of the estimated expenses of Executive Secretary for the Christian Conference of Eastern Asia, who is already in office and preparing for the conference.

(ii) that the General Secretary be instructed to consult with the Chairman of the Finance Committee if it should be decided to hold the Far Eastern Conference in 1949, authority being delegated to the Chairman of the Finance Committee to authorise any necessary expenditure in such an event.

The Committee received a report of the recommendations of the Sub-Committee on the Department of Information, which involved the suspension of the plan for the creation of a Department of Publicity until after the Central Committee meeting in July, the restoration to the budget of the Department of Reconstruction of their planned contribution of $ 8,000 to the budget of that Department and the addition to the budget of the General Secretariat of a sum sufficient to cover the salaries of the Director of E.P.S. and a stenographer, and one Secretary for Information and a stenographer, together with an allowance for the travel and office expenses of the latter. It was calculated that this arrangement would represent an economy at the annual rate of $ 6,300.

The Committee also noted the conclusion of the Sub-Committee on Women's Work, that the appointment of a Secretary for Women's Work should be postponed until after the meeting of the Commission on this subject to be held around the time of the Central Committee meeting, the implication being that there would be no expenditure against the budget for this work in the first half-year.

The Secretary drew attention to the fact that the results for 1948 appeared to imply that the budgetary provision for the two items of post, telephone, telegrams and office supplies, furniture and multigraph, were inadequate, although 1948 was a somewhat abnormal year by reason of the Assembly, and it was difficult accurately to budget for these expenses. The Committee agreed that the budget should be increased to what seemed to be a more sound figure.

The Committee also noted that the provision in the budget for the upkeep of buildings appeared, in the light of experience, to have been too low, but that on the other hand the estimates of the sums to be recovered from other departments and independent bodies towards the upkeep of buildings had also been under-estimated, so that the net charge to the budget could be slightly reduced.

The Committee was informed that the New York section of the Youth Department had stated that, for the operation of their work, a budget of $ 17,220 was required, whereas the approved budget allowed only $ 12,500. On the other hand, the Geneva section of the Youth Department did not require, under the above recommendation (d) the full sum provided by the approved budget.

IT WAS AGREED TO RECOMMEND:

(h) that the total sum provided for the Youth Department should be left unchanged and the surplus from the Geneva section of the budget could be transferred to the New York budget.

The Secretary reported later that the effect of the foregoing recommendations would be that, until the Central Committee meeting, the World Council would be operating at an annual rate of expenditure some $ 24,000 below the approved budget, thus in a period of six months there would be a saving of $ 12,000 and in a period of eight months a saving of $ 16,000.

(4) Payment of Expenses of Members of Central and Executive Committees. The Committee discussed at length the question of payment from W.C.C. resources of the travel expenses of members of the Central and Executive Committees. Attention was drawn to the following minute of the Central Committee meeting of September 1948:

> After discussion, the Committee agreed that a letter should be sent to each Church to which members of the Central and Executive Committees belong, indicating that it was hoped that those Churches should bear the travel expenses of the Committee members while attending Committee meetings, since it had only been possible in the budget to make a very limited provision for covering such expenses in exceptional cases.

IT WAS AGREED TO RECOMMEND:

(a) that the General Secretary be instructed to write as per the above-mentioned minute to each Church having a member on the Central or Executive Committee;

(b) that the General Secretary be instructed that the limited budgetary provision made for the expenses may be used only for persons coming from great distances, churches with severely limited financial resources or countries with exchange restrictions precluding foreign travel.

(5) Preliminary Consideration of 1950 Budget. The Committee discussed the instructions which should be given to the staff regarding the 1950 budget to be presented for consideration at the Executive Committee meeting in July, and then presented to the Central Committee meeting immediately thereafter. Attention was drawn to the procedure adopted by some organisations of limiting the budget to the income actually received in the preceding year. It was recognised that such a procedure could not be clearly applied to an organisation so young in experience as the World Council. After considerable discussion IT WAS AGREED TO RECOMMEND:

(a) that the staff be instructed to prepare a draft 1950 budget involving contributions from member-Churches of $ 300,000 as in the 1949 budget, but increasing to $ 20,000 each the provisions for the reserve for the second World Assembly and for the General Reserve;

(b) that it should be suggested to the Central Committee meeting in July that the budget there adopted should be adopted with the provision that the Executive Committee be instructed to re-examine the position in January, 1950, in the light of the actual experience of 1949, and authorised to make any necessary revisions at that time.

(6) Authorisation of London Bank Account. Recommended to the Executive Committee that it be resolved:

that authority be given for the operation of the Bank Account opened in the name of the World Council of Churches in London, England, with the Midland Bank, Limited, 92 Kensington High Street, London, W. 8, and that any two of the following be empowered to sign cheques on this account:

The Bishop of Chichester
The Rev. M.E. Aubrey
Miss Sigrid Morden
Mr Frank Northam
The Rev. R.D. Say
The Rev. O.S. Tomkins

(7) Appointment of Auditors. Recommended to the Executive Committee that it be resolved:

(a) that Société Fiduciaire Romande Ofor S.A. of Geneva be appointed auditors of the accounts of the Geneva headquarters for the year 1949;

(b) that Messrs Wilkins, Hassell & Co. of London be appointed auditors for the accounts of the London Office;

(c) that Messrs Lybrand, Ross Bros. and Montgomery be appointed auditors of the accounts of the New York Office.

(8) Budget for 1949 of the Department of Reconstruction. The Finance Sub-Committee received, and agreed to recommend the approval of, the following recommendation of the Administrative Committee of the Department of Reconstruction and Inter-Church Aid:

'RESOLVED to approve the budget submitted and to recommend to the Executive Committee of the World Council of Churches that provision be made for an additional ½ of senior staff for the Reconstruction Department, so that it shall be provided as follows: 6 senior staff, 2 intermediate staff, 10 junior staff; with the additional budget provision of $ 2,400 to provide the necessary support.'

It was reported that, at its meeting on February 2nd and 3rd, 1949, the same Committee had been informed that the increase in expenditure could be covered by reduction by a like amount of the 'Special Provision' in the 1949 budget of $ 25,000 and had agreed to recommend this procedure which would leave the total of the budget unchanged. The amount involved was $ 2,400. It was agreed to recommend to the Executive Committee.

that the adjustment of the Administrative budget for 1949 of the Department of Reconstruction and Inter-Church Aid to cover 6 instead of 5½ senior staff and the consequent transfer of $ 2,400 from the 'Special Provision' in the budget to the item 'Staff' be approved.

(9) Budget for 1949 of the Refugee Division of the Department of Reconstruction and Inter-Church Aid. The Finance Sub-Committee took note of the following resolution of the Administrative Committee of the Department of Reconstruction and Inter-Church Aid:

'It was noted that it is provided in the Rules of the World Council that items of the budget of the Departmental Committee may be varied by the Departmental Committee, provided that the authorised total be not exceeded and the policy of the Departmental Committee be thereby advanced. On recommendation of the committee of the Refugee Division at its meeting on 10th November 1948, it was therefore resolved that the Refugee Division be authorised to operate with the budget as provided at Amsterdam for 1949, with staffing changes to 3 senior and 5 clerical instead of 2 senior and 1 intermediate and 5 clerical, with the assurance that no budget increase will be necessary to provide for the change.'

(10) Appointment of Staff. After hearing a report on the staffing of the Finance and Business Department, the Committee AGREED TO RECOMMEND:

(a) that Mr Alan Haigh be confirmed as Secretary in charge of the Purchasing Section

(b) that Mr W. Kordon be confirmed as Chief Accountant.

(11) Ecumenical Institute Accounts. The Committee received a report from Mr Lombard on the accounts of the Ecumenical Institute for 1948, and noted that these showed a net expenditure of Frs. 228,495.63, equivalent to $ 53,388, for the year, as compared with the 1949 budget of $ 65,000.

The Committee also received the auditors' report of these accounts and AGREED TO RECOMMEND:

that the draft accounts for the Ecumenical Institute for the year to 31st December 1948 be accepted.

The Sub-Committee on Finance also presented the following report concerning Headquarters Properties:

It was reported to the Committee that:

The Lutheran World Federation had offered to buy the 'Gate House' of the headquarters property. Attention was drawn to the high desirability of retaining the offices of the L.W.F. on the properties of the World Council of Churches, and the desire of the L.W.F. that this should be made possible. It was reported that the L.W.F. would be equally willing to lease rather than buy the property.

It was pointed out that the difficulty in this proposal was that the provision of extra space to L.W.F. involved would leave inadequate housing-space for the World Council staff and other independent bodies already having offices in the headquarters properties.

The Committee first considered in detail whether the 'Gate House' should be sold or leased, and after discussion AGREED TO RECOMMEND:

(a) that the property should be leased on usual leasehold terms, e.g., that any improvements effected by L.W.F. during tenancy would become the property of the W.C.C. at the end of the lease.

(b) that authority be given to the headquarters Finance Committee to approve the terms of the lease, with the recommendation that a ten-year term would be reasonable.

The Committee then turned to consideration of the possibility of building extra office accommodation to permit the cession of this space to the L.W.F. Since no way of raising the necessary money could be seen under present circumstances, consideration was given to the raising of the money required, estimated at Frs. 200,000, by a mortgage on the existing properties. It was pointed out that the rent of the 'Gate House' should cover a part of the interest on the mortgage. It was noted that the L.W.F. had suggested as a possible purchase price, on the basis of two valuations of the 'Gate House', Frs. 65,000.-

In the discussion, uncertainty was shown as to whether the additional space should be built as an extension to the building 19 route de Malagnou or as a new building on the frontage of Chemin des Roches. In view of this uncertainty, IT WAS AGREED TO RECOMMEND:

that the staff be requested to submit propositions, supported by a detailed study of the position, to the Executive Committee meeting in July.

This last matter was discussed and referred back to the Sub-Committee. The Sub-Committee brought back the following recommendation which was accepted:

> 'that authority be given to the headquarters Finance Committee, together with Dr Koechlin, to re-study the position concerning headquarters buildings and to proceed with the plan for extension up to a total cost of Frs. 200,000 if they find that additional space is required immediately. The Committee should consider any plan in relation to a total over all plan concerning the use of the available space. If it is possible to postpone the decision concerning new building, the Committee should not act before having consulted the Central Committee'.

10. Relationships with the International Missionary Council

(a) Meeting of Joint Committee: The General Secretary reported that the meeting of the Joint Committee of the I.M.C. and the World Council which should have been held on February 7th had been postponed because of the illness of Mr Charles Ranson. It was hoped to hold the meeting in July in England.

Bishop Neill reported that in this connection the desire had been expressed that the Joint Committee should not only be considered as a clearing agency for relationships and common activities, but also assume the wider function of joint planning with regard to the common task of world evangelisation. This matter was discussed and left for further consideration after the next meeting of the Joint Committee.

(b) The Eastern Asia Christian Conference: The General Secretary reported that now that Dr S.C. Leung had begun his work as secretary of this conference, preparations were actively pursued. The question of the time and place of the conference was still under discussion but it was likely that the conference would be held in Siam or in the Philippines towards the end of 1949 or the beginning of 1950. The W.C.C. should bear its share in the expenses connected with the preparation and the holding of the conference.

It was decided to authorise the General Secretary to represent the Council in the negotiations concerning the place and the date of the conference; to accept financial responsibility for the Council's share in the conference budget, subject to approval by the Finance Committee; to authorise Dr Decker to act as treasurer of the conference and to appoint the General Secretary as the Council's representative at the conference.

(c) Commission of the Churches on International Affairs: Dr Nolde reported on the work of the C.C.I.A. He emphasised that two criteria had to be kept in mind, namely, the confidence of the churches and the respect of the governments. He described the various areas of activity of the Commission, namely, consultative relations with the international agencies, contacts with the churches, preventive activities (such as the work on human rights), the creation of international standards for the solution of international problems, remedial activities.

In the discussion which followed the importance of the remedial activities was stressed. Some of the grave international issues which had recently arisen were liable to have an adverse bearing on the relations of Christians to one another. The desire was expressed that the C.C.I.A. should circulate to selected church leaders different expressions of Christian opinion on the issues concerned.

Bishop Berggrav raised the issue whether the churches should not take concerted action to affirm publicly their belief in the Christian basis of international law. It was agreed that this question should be included among those to be dealt with at the Central Committee meeting in connection with the subject of 'Church Action in International Affairs'.

Dr Fry called attention to the plight of the Christians who had suffered as a result of the conflict in Palestine. He expressed the wish that the World Council should send a representative to Palestine as a gesture of Christian solidarity. In this connection it was explained that the Refugee Division had already sent help to the Christian refugees in that area. At the same time the C.C.I.A. had approached the Government of Israel concerning the matter of church properties and had received an undertaking that these would be restored in due course.

In this connection reference was also made to information concerning acts of persecution of Christians in Palestine and it was decided that on this matter certain Jewish religious leaders should be approached.

11. National Christian Councils

The General Secretary reported that on the basis of the decision of the Central Committee letters had been sent to the British Council of Churches, the Canadian Council of Churches and the National Council of Churches in New Zealand concerning the relationships which the World Council of Churches desired to maintain with them and concerning the activities in which collaboration should be achieved. These Councils had expressed satisfaction concerning the resolution of the Central Committee and accepted to collaborate in the various areas of activity.

On the other hand, owing to the postponement of the meeting of the Joint Committee of the W.C.C. and the I.M.C., no progress had been made with regard to relationships with the National Christian Councils which are affiliated to the I.M.C. This matter would appear on the agenda of the next meeting of the Joint Committee. A communication had been received from the Ecumenical Council in Poland urging that national ecumenical councils be given official and constitutional recognition by the World Council. As this proposal contradicts the principles laid down by the Assembly, it was suggested to explain to that Council why such recognition could not be given.

This report was accepted.

It was also decided to invite the National Council of Churches in New Zealand to send one consultant to the meeting of the Central Committee at Chichester.

12. Department of Ecumenical Information

The Rev. O.S. Tomkins reported for the Sub-Committee concerning the proposed Department of Ecumenical Information. He said that the great possibilities offered by such a Department had been seriously limited by the budget of $ 25,000. The Committee had therefore found it necessary to consult with the Finance Committee and had come to the conclusion that the creation of the Department should be deferred until after the meeting of Central Committee in July. It was proposed that the Ecumenical Press Service should, in the meantime, carry on its work as heretofore; that the provisional appointment of Mr Bernard Causton be confirmed (for the time being within the General Secretariat); and that the Department of Reconstruction's donation of $ 8,000 should be refunded to enable it to employ

its own information expert for the next six months.

The Sub-Committee considered that the task of the Department should be to impart ecumenical conviction and that the name should therefore be 'Department of Ecumenical Information'. A small advisory committee might be formed which should be composed of nominees of the various Departments which the new Department would serve through its publicity work. This report was adopted.

13. Secretariat for Evangelism

Principal Taylor presented the report of the Sub-Committee on Evangelism. He said that the basis of the Committee's proposals was the decision of the Central Committee, namely, that there should be no trespassing on the territory of the churches themselves and that therefore there should be no separate Department of Evangelism. It was proposed to appoint a Secretary for Evangelism. The Secretariat would have the following tasks:

(a) to collect and disseminate information on the evangelistic work of the churches;

(b) to develop standards of critical evaluation of evangelistic work;

(c) to give advice to the churches who desire to use methods of evangelism employed elsewhere;

(d) to study especially the problem of evangelism in the modern mass society and the adjustments which churches should make in order to reach those who at present have no connection with the Church and do not understand its language.

The Sub-Committee also desired to propose the names of persons to serve on an advisory committee on Evangelism. With regard to the Secretary, the Sub-Committee wish to recommend the appointment of Dr Hoekendijk of Holland. They urged that he be appointed until the next Assembly with the understanding that the contract could be terminated on either side with six months' notice.

This report was accepted and it was decided to invite Dr Hoekendijk to join the World Council staff as from July 1st, 1949. No final decision was taken with regard to the composition of the advisory committee on Evangelism but it was understood that this matter would be referred to the Central Committee in July.

14. Life and Work of Women in the Church

Mrs Swain reported for the Sub-Committee on the Life and Work of Women in the Church. The Committee desired to recommend that a provisional Commission be selected and that this Commission should meet in the summer of 1949 in relation with the meetings of the Study Commission and the Central Committee. The Sub-Committee had discussed the matter of staff but was not yet ready to put forward any definite recommendation at this stage. With regard to the survey, the Sub-Committee suggested that it

should especially deal with the following main subjects: the theolcgical basis, the part played by the Christian Churches in the emancipation of women, the present situation with regard to the activities of women in the Church, hindrances and frustrations, changes and new developments. The selection of an advisory committee on the survey should be left to the Commission.

After discussion of this report it was decided that a consultative group of eight to ten persons should be called together just before or during the Central Committee meeting, that Mrs Swain should be asked to be convener of the group and that the composition of the group should be determined by Mrs Swain, the Chairman and the General Secretary. This consultative group would make definite proposals to the Central Committee concerning the mandate of the Commission, the composition of the Commission, the budget, the secretariat and the survey.

15. Area Conferences for Laymen

Dr Kraemer reported on the proposal made by the Amsterdam Assembly to organise area conferences for laymen. This proposal was accepted with slight amendments (see appendix). Bishop Berggrav pointed out that it might well be necessary to have several conferences in Europe rather than one. Principal Taylor urged that the conferences should not be too large. Dr Kraemer's memorandum was adopted in the form as given in the appendix.

16. Message to the Churches

The Committee devoted a session to the discussion of the situation of the Churches in countries where religious liberty was threatened. A report was given on the action taken by the officers with regard to the imprisonment of Bishop Ordass of Hungary. The Chairman, the General Secretary and several members gave details as to the situation of the various Churches concerned. There was general agreement that a message on this subject should be sent to the member Churches.

There was a long discussion concerning the contents of this message and several drafts were considered. In view of the fact that, according to the reports received there were serious infringements on religious liberty in many countries and in several parts of the world, it was decided to issue a statement which would cover all those situations.

The final draft as unanimously accepted by the Committee appears as an appendix to these minutes.

17. Study

Pastor Ehrenstroem presented the report of the Study Department. He spoke of the setting up of three permanent Commissions of experts, one on the Bible, one on Evangelism in the Modern Mass Society and one on Christian Action in a Secular Society. One interim report on the first subject had already been published, and symposia were at present being prepared. The second was deeply concerned with the ineffectiveness of much Christian evangelism at the present time, and was making it one of its major concerns to study how the barrier might be broken

down between institutionalised Christianity and the world outside, and how far the form of the Church itself was an obstacle to real evangelism. The third strongly emphasised the element of action, and its plans included an enquiry into typical situations in which individual Christians or communities had to bear witness, and a study of totalitarianism and democracy with special reference to the position of the Christian Church.

Three provisional drafts were to be circulated, and it was planned to hold three parallel conferences during the first week in July to map out the programme and procedure of the three Commissions and to initiate discussion of the themes.

Pastor Ehrenstroem went on to speak of the change in Study Department policy which had been brought about at Amsterdam. The Department had been particularly instructed to stand back and reconsider its previous policies and practices. It was emphasised afresh that the Department's function was to serve the member Churches in the study field, and to co-operate with the regular agencies of those Churches in the various countries. The whole work of ecumenical thinking on these matters would grow out of the actual life of the Churches themselves, and issue in ecumenical declarations and formulations of policy to be submitted to the next Assembly.

18. Youth

Miss Fraser presented a report on the Youth Department. She said how much had been appreciated the inclusion of youth delegates in the Assembly and her feeling was that this would have far-reaching effects.

The Youth Department had been able to hold a useful meeting of European leaders on the question of the development and renewal of youth work in many countries at the end of October, and this had been the basis of their plans since then. One of the outcomes of the Assembly had been that three Orthodox members had asked the Youth Department to help them to call a small informal group of younger members of the Orthodox Churches, and this had taken place at Bossey and Geneva in January.

It was hoped to have ten camps this year involving about three hundred people, in Italy, Austria, Germany, France and Finland.

The real problem of the Youth Department would be to help young people and the Churches to work out what it meant to be part of the Ecumenical Movement in the local church; and how to make the Youth Department effective on a world scale. The Asian members of the youth delegation at Amsterdam expressed their strong desire for a conference of Church Youth Leaders in Asia of about one hundred people.

A further outcome of the Oslo Conference had been the setting-up of a World Christian Youth Commission as the regular instrument of co-operation between the five organisations responsible for Oslo. These meetings had been invaluable for the sharing of plans and taking up of any difficulties of relationship.

Since these proposals were made, the question of the practicability of financing another World Conference had been raised. Was such a conference felt to be a necessity or could its place be taken by other forms of activity or regional conferences? The latter would only be possible if the world element were represented in them.

In the discussion which followed it was underlined that world conferences should not follow too soon one after the other. Further explanations were given concerning the relationships between the Youth Department and the other international Christian youth movements.

It was decided to authorise Dr Mackie and Dr Visser 't Hooft to complete the agreement with the other organisations concerning the 'Basis of Co-operation' of the World's Christian Youth Commission.

It was also agreed to confirm the relationship between the Youth Department and the World Council of Christian Education as defined on page 53 of the Documents of the World Council.

19. Reconstruction and Inter-Church Aid

Dr Mackie said that though the staff of the Reconstruction Department had been reduced its work was still as important, and though the extent of suffering might be less, the magnitude of suffering for individuals remained as great. Dr Mackie went on to say that, early in January, he had invited not only the members of the staff in Geneva but representatives of the American Churches here and in Western Europe to meet for two days outside Geneva. He had been encouraged by this meeting to feel that it was not so important that the flow of money through the Department was not so great as they would have liked, so long as the work was being done. He wished to pay tribute to the help of the leaders of the denominational relief agencies.

A question which should have been discussed at the Joint Committee of the IMC and WCC was with regard to the Middle East, it having been suggested that the Reconstruction Department might concern itself with that area also. We should await the result of conversations with C.W.S. and the I.M.C. on this subject.

In answer to questions about the future developments, Dr Mackie said that the word 'reconstruction' was particularly associated with the aftermath of war, but 'Inter-Church Aid' was something which belonged to the Churches at all times.

Dr Mackie said there were two points on which they wished for a decision, arising out of the minutes of the meeting of the Board of Managers of the Reconstruction Department on September 24th, 1948:

(1) The following minute was presented to the Committee:

> '(a) Alternates: Arising from the fact that the Constitution does not provide for the attendance of Alternates in the place of Members of the Board of Managers, it was RESOLVED that the matter be submitted to the Executive Committee for consideration, report and recommendation to the next meeting of this Committee.'

It was decided to recommend that the members of the Board of Managers, if unable to present, should be entitled to appoint alternate members.

(2) The following minute was presented to the Committee:

'(b) The Administrative Committee: That a recommendation be submitted to the Executive Committee in February next that the number of the Administrative Committee be not limited to seven and that allowance be made for an increase to nine; and that the words 'at least' be added after the words 'consisting of' in the first line of Part VIII of the Constitution.

It was decided, according to the above recommendation, that the words 'at least' should be added after the words 'consisting of' in the first line of Part VIII of the Constitution of the Department of Reconstruction and Inter-Church Aid.

The General Secretary reported that the Ecumenical Loan Foundation had requested the Executive Committee to appoint members on that Board as follows:

The Rev. L.W. Harland, Secretary of C.R.E., England
Mr F. Northam, Director of the Finance and Business Dept.
Dr R.C. Mackie, Director of the Reconstruction Dept.

This was agreed.

20. Faith and Order

The Rev. Oliver Tomkins reported that the first step after the Assembly was to achieve the integration of Faith and Order into the World Council. This implied an approach to all member Churches of the Council concerning their relationships with Faith and Order and the working out of relationships with the various departments of the World Council. The three theological Commissions continued their study work. No decision had as yet been taken concerning the place and date of the next World Conference on Faith and Order.

In his opinion Faith and Order should also concern itself with the non-theological obstacles to organic unity and study such subjects as the influence of present day political and social forms upon the form of the Church and the ways in which the Churches expressed their theology. Faith and Order would also have to consider how it might create the necessary regional machinery for its work.

21. The Ecumenical Institute

Dr Kraemer reported on the situation of the Ecumenical Institute. The Institute had originally been created with a view to the holding of longer courses for laymen. But owing to the difficulty of gathering laymen for a longer period, the emphasis was gradually shifting to conferences for the laity in which the specific problems of Christians in a given profession were studied. It was however the intention to maintain also the short courses for youth leaders, pastors and theological students. The Board of the Institute would have a full discussion on the future programme at its meeting on February 15th.

22. The Ecumenical Review

The General Secretary submitted a statement on the Ecumenical Review. The number of subscribers was steadily growing but much hard work would still have to be done to give the Review a sure foundation. It had become quite clear that, without the merger with Christendom, it would been very hard, if not impossible, to maintain the Review. If all subscribers to Christendom became subscribers to the Review, we could now count on 2,400 paying subscriptions in fifty-one countries. The Bishop of London had accepted to be Vice-Chairman of the Board and all other members who had been invited to serve on the Board had agreed to do so.

23. The World Council Secretariat in Germany

The General Secretary reported that the Secretariat in Germany had rendered great services both to the German Churches and to the World Council. Dean Högsbro would however have to return to Denmark by the next summer and the question arose whether a successor should be appointed. In view of the financial position and of the improvement in the situation in the Western Zones, it would seem that a new appointment would hardly be justifiable. Dean Högsbro added that if the Eastern Zone had opened up he would have felt strongly that the Secretariat in Germany should be maintained, but that in the present situation it would be sufficient to have a special representative of the Reconstruction Department in Germany. This conclusion was accepted.

24. Special Visits

The General Secretary reported that the following World Council officers and leaders would undertake long journeys in the near future:

Dr John R. Mott to Eastern Asia.
Dr J. Hutchison Cockburn to New Zealand and Australia.
Pastor Marc Boegner to South America.
The Bishop of Chichester to Australia and New Zealand.
Dr Martin Niemöller to Australia.

It was agreed that these visitors should be asked to convey the greetings of the World Council to the Churches which they would visit.

25. Special Responsibilities of Dr Leiper

The General Secretary proposed that the special responsibilities of Dr Leiper be described as 'Interpretation and Support' which was a more adequate formulation than 'Promotion'. This proposal was accepted.

26. Worship at Ecumenical Meetings and Day of Prayer

The Rev. Oliver Tomkins presented a memorandum on 'Prayer and Worship in the Ecumenical Movement'. It was proposed that this memorandum be sent to the members of the Central Committee so that their comments and criticisms might be taken into consideration in preparing a further report for the Central Committee.

The conclusions of this memorandum, namely, that this matter be referred to the Worship Committee, that the Commissions on Ways of Worship and on Intercommunion be asked to consider the relevant sections of the memorandum and that the Committee on Worship be asked to prepare a recommendation on the subject of a Week or Day of Universal Prayer, were accepted. (The memorandum appears as an appendix to these minutes.)

27. Letter from the East Java Church

The General Secretary reported that the East Java Church had addressed a letter to the Executive Committee concerning the result of the military action in Indonesia upon inter-church relationships. It was decided to ask the Chairman to answer this letter.

28. Date of next meeting

It was decided that the next meeting of the Executive Committee should be held at Chichester from July 6th (evening) until July 9th (morning).

George Cicest:
6 July 1945

Appendix 1

MESSAGE TO THE CHURCHES

In August 1948, at the Assembly of the World Council of Churches, its one hundred and fifty member Churches solemnly affirmed, in the light of the God-given mission of the Church to the world, the basic principles of human rights and religious freedom. The members of the Executive Committee of the World Council, meeting for the first time since the Assembly was held, find themselves greatly disturbed by the threats to man's rights and freedom which openly or covertly seem to be developing in almost every part of the world.

In numerous countries of Europe and Asia, governments which claim to guarantee freedom of conscience and religion are in fact denying it. The freedom of the Church to preach the Word of God to all men in all realms of life is restricted. Religious instruction of young people is hindered. Christian youth movements are prohibited. There is interference with the training of the clergy and the appointment of church leaders. Obstacles are put in the way of public evangelism and missionary work. Officers and members of the Churches have been arrested and imprisoned on an ever-increasing scale. In some areas, the Churches face the possibility of the complete disruption of their life as Churches and communities. We see in these measures a deliberate attempt to undermine the witness of the Churches by forcing them either to withdraw completely from public life, or to become the tools of a secular policy.

In some countries where the tradition of freedom is apparently maintained, increasing government control over the action and thought of people, domination of public policy by military and strategic considerations, and the infringement of the rights of religious minorities constitute an accumulating menace of which Christians seem to be as yet largely unaware.

In face of these dangers, we reaffirm the conviction of the Amsterdam Assembly 'that every person has the right to express his religious beliefs in worship, teaching and practice, and to proclaim the implications of his beliefs for relationships in a social or political community', and that 'the nature and destiny of man by virtue of his creation, redemption and calling, and man's activities in family, state and culture establish limits beyond which the government cannot with impunity go'.

Against tyranny, whether open or covert, and its inevitable consequence in barbarous acts which have outraged the conscience of mankind, sound world public opinion is a strong bulwark. The defence of human rights and liberties must be regarded as a matter of international responsibility. The Universal Declaration of Human Rights, if taken seriously by the nations and peoples of the world, may mark an important advance in that direction.

We recognise that Churches living under conditions where freedom as generally understood is jeopardised, are exposed to specially grave temptations. There is, for example, the temptation to defend the old political or social order. But the Church hears the word 'No man, having put his hand to the plough and looking back, is fit for the Kingdom of God'. Our task is to

proclaim the Gospel in the new situation, which, while bringing new difficulties, may, under God, also offer new opportunities. There is also the temptation to leave the world to its fate. But the Church dares not sink back into a self-contained existence. It is called to proclaim the Lordship of Christ in all realms of life and under all forms of government.

The challenge to certain Churches is a challenge to us all. The peril is a common peril. The Churches which suffer are assured at all times of the prayers of their fellow Christians. But we see that the obligations of all Christians are in essence the same. It is our duty to build up the local Church in the fellowship of Christ, to develop personal witness to Him, to engage to the full in the service of mankind in its common problems and sufferings. The life of every individual Christian and of every Christian family must be so rooted in Christ that the faith lives on, even though the Church for a period be deprived of every earthly protection, broken into fragments and stripped of everything except its fellowship with its Lord.

The story of the conflict between the Church and the world is an old story. The very first pages of church history tell us how 'the rulers were gathered together against the Lord and against His Christ'. But they tell us also how God answered the prayer of the Apostles. That answer was that 'with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all'. We are assured that what was true in the days of the Apostles is true to-day.

Appendix 2 .

Gen.Sec.35
Febr.1949 E

WORLD COUNCIL OF CHURCHES

I. Action regarding World Council of Churches organization in the U.S.A.

VOTED :

To recommend to the Executive Committee of the Central Committee of the World Council of Churches at its meeting in February 8-10,1949, that the following action be taken :

(1) Whereas, the meeting of the Central Committee of the World Council of Churches at Woudschoten, Holland, September 4-6,1948, recognized that the Churches are the constituent members of the World Council and must have direct relationship to it but agreed that nothing should be done to disturb the already existing fellowship or ecumenical organization within any nation or region; and

(2) Whereas, the Committee II Policy Report, which was adopted by the Assembly in Section 5(b)(ii) specifically recommends that national and regional councils be encouraged to undertake a large responsibility for promotion of ecumenical interest in their own territory and thereby indicates one contemplated method by which the work of the World Council is to be carried on; and

(3) Whereas, the American Committee for the World Council having completed the task of organization for which it was constituted is in process of dissolution, and Whereas, there will be no body or organization in the U.S.A. embracing all the member Churches which could adequately serve as an agency through which the World Council might maintain contact with , and carry out its work among , all the U.S.A. member Churches ; and

(4) Whereas, it is recognized that effectively to carry on its work in the U.S.A. the World Council must have some agency or body which will embody appropriate representation of all U.S.A.member Churches , and , within the policies of the World Council of Churches and its Executive Committee , cooperate with the New York Office and staff of the World Council of Churches; therefore

RESOLVED:

1. That there should be set up in the U.S.A. by the Central Committee a body or agency to be known as

The World Council of Churches: Conference of U.S.A. Member Churches

the purpose of which will be , in consultation with existing interdenominational and ecumenical bodies, to aid the World Council of Churches and its Central Committee in implementing their policies in the U.S.A.

2. That this Conference of U.S.A. Member Churches shall be composed of

(i) The delegates and alternates selected by the denominations for the Amsterdam Assembly or such successors or substitutes as the respective denominations may from time to time designate, and

(ii) Fraternal delegates from the following ecumenical organizations as consultants without vote to the "Conference of U.S.A. Member Churches" and its Executive Committee :

The Federal Council of the Churches of Christ in America
The Foreign Missions Conference of North America
The United Council of Church Women
The International Council of Religious Education
The International Missionary Council
The World Council of Christian Education
The Canadian Council of Churches

and to the "Conference of U.S.A. Member Churches" :

The Home Missions Council
The National Protestant Council on Higher Education
The United Christian Youth Movement
The United Student Christian Council
Church World Service
Young Men's Christian Association
Young Women's Christian Association
The World's Christian Endeavor Union

(iii) Such additional consultants as may from time to time be added to the Conference or its sub-committees by vote of the Conference, or its Executive Committee . Such consultants shall have vote in their sub-committees , but shall be without vote in the "Conference of U.S.A. Member Churches".

3. That this "Conference of U.S.A.Member Churches" shall have the right, within the policies adopted by the Assembly and Central Committee to adopt all necessary rules and regulations concerning its organization and functioning, provided that the Chairman shall always be the senior active officer in the U.S.A. of the World Council, and further provided that it shall meet at least annually and formulate a report for the Central Committee .

4. That this "Conference of U.S.A. Member Churches" shall have an Executive Committee which shall, between meetings of the Conference , carry out the duties and work of the Conference , and that this Executive Committee

(i) shall be composed of the members of the Central Committee who are resident in the U.S.A. plus one member, to be designated by the church, from each of the U.S.A. member Churches not already represented .

(ii) shall have the right to adopt all necessary rules and regulations regarding

(a) attendance at meetings

(b) organization and procedures and

(c) time and place of meetings

(iii) shall have the power to appoint such sub-committees as it shall deem advisable for work in promotion and program.

5. That it is recommended that the World Council of Churches recognize a voluntary association in the U.S.A. to be known as the American Friends of the World Council, Inc. providing that such steps as are necessary are taken to assure that its board of directors shall always be composed of those persons who are then members of the Executive Committee of the 'Conference of U.S.A. Member Churches'.

II. Action regarding budget of the 'Conference of U.S.A. Member Churches'

VOTED:

To request the Executive Committee of the Central Committee of the World Council of Churches to authorize the proposed 'Conference of U.S.A. Member Churches' to adopt on its own responsibility an additional budget for supplementary services in the U.S.A. in support of the adopted World Council of Churches program, not to exceed $ 50,000 for 1949, for supplementary services in the U.S., including costs of raising funds, and to request that the items covered by this budget be recognized as part of the total World Council of Churches program in the U.S.A. It is recognized that the Conference of U.S.A. member churches carries sole responsibility for meeting this budget.

III. Action regarding staff responsibilities

This recommendation seeks to amplify and implement the following action of the Central Committee:

'The New York Office is the headquarters of the Associate General Secretary for Promotion.

Promotion in this case means such interpretation of the World Council by personal contact with congregations, with communions, and with individuals, as will produce moral and financial support for its operations, together with the use of all appropriate media to bring about that result. This function of the Associate General Secretary for promotion is no longer to be considered as restricted to the United States, but is to be expanded to cover all those parts of the world where the constituent churches desire the service, or where the Christian Councils to which they belong request it.

As the Associate General Secretary he is, of course, the Senior Officer at the New York Office. But it is not expected that he will be charged with detailed administration of the New York Office, especially as he will be away from the office even more than previously as the Secretary of the American Committee.

The Programme Secretary in the New York Office will be the administrative head of the office under the supervision of the General Secretary and the Associate General Secretary for Promotion. He will provide all necessary services for the staff of the World Council, when operative in the western hemisphere. He will be responsible for securing the co-operation of the communions in the promotion of the programme of the World Council as approved or authorised by the Assembly or the Central Committee."

The following are recommended by the U.S. members of the Central Committee pursuant to this action :

A. Titles and Assignments

1. WORLD COUNCIL OF CHURCHES

Associate General Secretary	H.S.Leiper
Program Secretary	R.S.Bilheimer

2. THE WORLD COUNCIL OF CHURCHES: CONFERENCE OF U.S.A.MEMBER CHURCHES

The Administrative Secretary for Promotion, the Editorial Secretary and the Publicity Director are to be determined by the "Conference of U.S.A. Member Churches" , the names being included here for information only .

General Secretary	H.S.Leiper
Secretary for Program and Conference Administration	R.S.Bilheimer
Administrative Secretary for Promotion	E.K.Browne
Editorial Secretary	A.H.Frendt
Publicity Director	W.Hamilton

It is recognized that the Associate General Secretary and the Program Secretary have three areas of responsibility : (a) those exercised jointly , (b) those exercised by the Associate General Secretary for Promotion ; (c) those exercised by the Program Secretary for Program .

B. Joint responsibilities

1. Meetings of The World Council of Churches : Conference of U.S.A. Member Churches

The General Secretary will call the meetings and provide general supervision of the arrangements and agenda for each .

The Secretary for Program and Conference Administration will be responsible for the arrangements, agenda, supporting documents and minutes for each meeting of the "Conference" ; it being understood, however,that , Administrative Secretary for Promotion will be responsible to the General Secretary for supplying those items of the agenda and supporting documents having to do with education and promotion as defined in the resolutions of the Central Committee above .

2. Meetings of the Executive Committee

The same staff responsibilities will apply for these meetings as for those of the "Conference of U.S.A. Member Churches".

C. Responsibilities of the Associate General Secretary and his promotional and educational staff :

1. The Associate General Secretary is responsible for promotion and education as defined in the action of the Central Committee (above).

2. The Associate General Secretary is responsible for the supervision of the office, for administrative control of both the W.C.C. New York office budget and the budget of the "Conference of U.S.A. Member Churches" , and for reports on these matters to the Central Committee and the "Conference of U.S.A.Member Churches" and its executive committee .

3. The Administrative Secretary for Promotion is responsible under the General Secretary for the administration of the promotional activities of the "Conference of U.S.A.Member Churches". This will include :

a) Maintaining a speakers service and scheduling all speakers on promotional and educational business. The scheduling of speakers , especially those on itineraries, should at all times be a matter of clearance with the Program Secretary .

b) Arranging meetings of various types for promotional purposes.

c) Developing and distributing appropriate promotioanl literature.

d) Preparation of agendas , and keeping of minutes for all promotional and educational sub-committees of the "Conference of U.S.A. Member Churches" and for the annual meeting of the Friends of the World Council.

e) Provision of bookkeeping facilities for the entire World Council operation in New York, including clearance with Geneva concerning transmission, payments, etc. Contributions from denominations shall be credited to the account of the World Council unless otherwise designated.

f) Handling of mail relating to promotional activities of the World Council of Churches : Conference of U.S.A. Member Churches , including Dr.Leiper's mail under this head during his absence .

g) Supervision of clerical staff engaged in the work of promotion in the United States .

h) Provision of office supplies for the operation of the entire staff.

4. The Editorial Secretary will be responsible for promotion and education through speaking,writing and the editing of printed material.

5. The Publicity Director will be responsible for publicity in regard to promotional and program activities of the World Council in the United States .

D. Responsibility of the Program Secretary.

1. The Program Secretary will be responsible for relating the program of the World Council to the American churches. This responsibility is to be discharged under the supervision of the "Conference of U.S.A. Member Churches" through these channels :

a) Wherever desirable, through the structures of existing interdenominational agencies in the United States, particularly the Federal Council of Churches and the ICRE.

b) Where necessary after consultation with these agencies through special sub-committees created by the "Conference of U.S.A. Member Churches" or its Executive Committee .

c) Through the Churches, their Boards and official agencies directly where advisable .

2. In addition, as the Administrative head of the New York office of the World Council under the general supervision of the Associate General Secretary, the Program Secretary will have responsibility for :

Provision of serviced for the World Council staff when operative in the Western hemisphere .

Handling of mail relating to all World Council of Churches concerns, as distinguished from the concerns of the promotional work of the "Conference of U.S.A. Member Churches". This will include handling of the mail of the Associate General Secretary under this head during his absence . Any doubtful assignment of correspondence during such absence will be cleared with the Program Secretary .

General supervision of the clerical staff engaged under the World Council budget for the New York office , including ultimate recommendations for decisions regarding the engaging and dismissing of clerical staff .

Integration of the World Council file .

Distribution of World Council of Churches literature .

Appendix 3

Gen.Sec.37
Febr.1949 E.

WORLD COUNCIL OF CHURCHES

Proposal to Organise Area Conferences of Laymen on the Significance of the Laity in and for the Church

At Amsterdam, Committee Four (Concerns of the Churches), on the Significance of the Laity in the Church, after describing the great latent possibilities of the laity of the militant and living Church, ended its report with the following recommendation: "In furtherance of this, this Committee looks with favour upon the proposal that has come from a conference of lay leaders at the Ecumenical Institute for not less than three area meetings, largely of laymen, for the purpose of further study of effort for enlisting the full lay power of the Church, and the Committee recommends that the Central Committee of the World Council of Churches be asked to study this proposal, and, if approved, to lay the plans for such meetings, including the designation of the areas (e.g. America, Asia, Africa, Europe), to draw up a skeleton outline for a programme for all such meetings, and to indicate how such gatherings shall be financed." This recommendation was accepted by the Assembly.

The dominant motive behind this proposal is the following: Gradually Christians of many countries are becoming aware that only by the witness of a spiritually intelligent and active laity can the Church really meet the world amid its present perplexities and situations, and that therefore a resolute tackling of the problem of laymen is one of the most essential tasks of the Church. The proposed regional Conferences are intended to serve three purposes: 1) to survey and appraise all the thought and action already going on; 2) to enlist a larger number of laymen in the common task, and to make them aware of their ecumenical responsibility; 3) to win the whole-hearted co-operation of the Churches for the furtherance of this new approach to the problems of the relation of the Church to the world.

It is preferable to have a number of regional Conferences than a World Conference, because although the problem of how to enable the laity of the Church to shape their Christian witness in their secular and professional life is everywhere the same, the backgrounds are widely different. Each Conference might last at least ten days, and have a membership whose number in each case would be wholly determined by its aim of producing a maximum of work. Those taking part should be largely lay people who have already shown by their thought and action a vital interest in the problem. In each Conference there should be a small group of delegates from the other regions where similar Conferences are planned or have taken place, in order to exchange ideas and provide the necessary ecumenical background. Also a substantial group of theologians and clergy should be present at each Conference, who see the importance of the issue for the life of the Church in the modern world, for it is a vital problem for the Church as a whole, and of deep concern to clergy and laity both. They stand in mutual need of one another, and it is essential that the clergy in the Churches obtain a wholly new idea of the significance of the laity.

The regions proposed are America, Asia, Africa, the Continent of Europe, Great Britain. As it is hoped that these Conferences will become a new starting-point for a concentrated application to the full participation of the laity in the life and task of the Church in the world, they will need careful preparation. They should therefore not be held earlier than 1950, or even 1951. Each region should prepare its own Conference, since centralisation of organisation would not only be cumbersome, but would inevitably disregard the special characteristics of the various situations.

The Central Committee will need to decide what agencies and persons should be invited to take the initiative in the various regions for the preparation of the Conference. The agencies asked to undertake these preparations should keep each other informed regarding their plans. The programme for these Conferences should be drawn up in the various regions themselves, but it might be helpful if the Executive Committee were to ask the Meetings of Leaders of Laymen's Institutes and Movements which is to take place at Bossey from April 21st to 27th, 1949, to make recommendations as to the main topics which might be studied and discussed.

The central objective must certainly be a clearer conception of the vocation of the laity as part of the Body of Christ, especially in regard to its function and the service of the Church to and in the world. This entails a basic reorientation of the Church as a whole, a new encounter of the Church with the world, many different forms of lay training in order to help laymen to see the bearing of the Christian faith on the particular position in which they find themselves in the world, in the professional and civic sphere. And last but not least, a new vision is needed of the part which the lay apostolate has to play in the evangelistic task of the Church. The problem of the place to be taken by the laity is, essentially, not a problem of 'the contribution of laymen' to the work of the Church, but of grasping and implementing the divine vocation of the laity, alongside that of the clergy, in a relevant ministry of the Church to the world.

As to the financing of these gatherings, the main principle should be that these Conferences, except those in Africa and Asia, should be self-supporting. Funds will have to be raised to enable those taking part from certain countries to attend, but these funds should in principle be raised by laymen themselves. It is recommended that the Executive Committee on the basis of the Assembly's decision

(a) authorise the holding of regional lay Conferences under the auspices of the World Council of Churches (and, if the IMC so desire, in Asia and Africa under the joint auspices of the IMC and WCC);

(b) ask the Conference of U.S.A. Member Churches and the Canadian Council of Churches and the British Council of Churches in Great Britain to make recommendations to the Central Committee concerning the agency or agencies which should prepare the Conferences in their areas; instruct the Ecumenical Institute to prepare the Conference (or, if desired, Conferences) on the Continent of Europe; and

ask the East Asia Christian Conference to study the possibility of holding a similar Conference in Asia;

(c) instruct the Ecumenical Institute, the Executive Secretary of the Committee on Laymen's Work and the Secretary for Evangelism to act as the co-ordinating centre of the various Conferences and to make recommendations concerning the programme.

Appendix 4

Gen.Sec.39
Febr.1949 E.

WORLD COUNCIL OF CHURCHES

A Memorandum on Prayer and Worship in the Ecumenical Movement

Summary

1. The fundamental issues at stake

2. Corporate worship at ecumenical gatherings
   (a) the reflection of existing forms and traditions
   (b) the creation of a new "ecumenical" mode

3. Communion and Intercommunion

4. The roots of ecumenical life in the prayer of believers - the possibility and desirablity of symbolising this in a day (or period) of world-wide united prayer

5. Summary of recommendations and questions for further study

1. The fundamental issues at stake

By ancient Christian usage, the worship of the Church is often referred to as a "mystery." This sense of a hidden secret, which is yet made partly known, pervades all our ecumenical work, but it is nowhere more powerfully present than when we pray together. Both the gift of God and the frustration of ourselves are made clearest when, on "ecumenical occasions," we join in corporate worship, for it is then that we are simultaneously most deeply aware of our unity in Christ and of the depth at which we are estranged. For "protestants" to be asked to join in the invocation of the Blessed Virgin and the Saints, for "catholics" to be asked to accept as worship what seems to them to be almost wholly sitting and listening to exhortation - however surely grounded in Scripture - these and similar experiences present the divergence-in-unity, which is ecumenism, in its sharpest form.

Certain basic questions must be continually faced.

(1) What are we doing when we pray together "in Christ's name?" The Report of Section I said: "We are one in Jesus Christ;" but it did not, and could not, say: "We are one in the Church of Jesus Christ." It could only say: "It is our common concern for that Church which draws us together, and in that concern we discover our unity in relation to her Lord and Head." How do we justify the fact that we say together "Our Father," but will not say together that we are one Family in the fullest sense? Is it possible to be "in Christ and not "in the Church?

(2) Is worship primarily an "offering" to God or primarily the building-up ("edification") of the worshippers? Everyone agrees it

is, in part, both; but our attitude to which is primary will affect our whole mode of conducting it and the amount of attention we pay to the psychological reactions of the worshippers. Does our divided state mean that no-one ought to be "at ease in Sion?"

(3) What is the relationship between the individual soul at prayer and the praying Church? Is corporate worship more nearly the aggregation in one time and place of souls at prayer or rather the inner fire of the Church's life, from which individuals catch such spark as they may have? Most of those who believe the latter would see the Eucharist as its supreme expression, and so are bound to feel that schism "in sacramentis" carries over into all forms of prayer something of its destructive power. (Papists are here usually more consistent than other types of catholic, because they insist that disunity over the Mass implies the impossibility of all public prayer with separated Christians.)

(4) By what right does a gathering of the World Council organise itself for corporate prayer whilst admitting its inability, as a gathering, to organise Holy Communion services? (Cf. 3(i) below.)

Such questions might be formulated and re-formulated in a dozen ways so as to illuminate and show up more clearly, in the light of worship, all the problems which vex us when we think together of the Church. But to face them in that light is to face them "existentially," for wherever prayer is truly prayer the believer's whole existence is staked upon it. Similarly, the one point where an ecumenical assembly could not possibly be mistaken, from looking at its formal, outward action, for a meeting of UNESCO, Rotary or Cominform is when it meets for corporate worship. In calling together upon God in the Name of Jesus Christ is either our constitutive reality or our deepest illusion. What we really mean when we do it must be a constant preoccupation of every aspect of our ecumenical existence. We cannot afford to take it for granted. This is partly for a practical reason - the range of common practice and assumption in the types we usually gather must not blind us to our trusteeship for Christians who are only present in small numbers or absent altogether. A vaguely Protestant "modus orandi" would not prove ecumenically a "modus vivendi." But there is a deeper reason for remaining spiritually alert. The very miracle that, even across our deepest divisions, we are moved to say "Amen" to one another's prayers, that we pray together almost in spite of ourselves, must not blind us to the fact that it is a miracle, that it is because "the Spirit helpeth our infirmity." The healing of our divisions is only one of the works of Him "that searcheth the hearts" (Rom. viii, 26-7).

Practical consequences are:

(a) that the preparation of corporate worship at ecumenical gatherings calls for a widespread, careful and sustained preparation fully comparable to that of study sections or committee work;

(b) that unresolved problems be handed to specialised groups for continuous study and report;

(c) that deliberate experiment and the collection of the fruits of experiment be fostered in the name of and for the sake of the whole movement, whether in fields where churches act as churches or where unofficial groups are pioneering.

More concrete proposals follow in relation to specific aspects of ecumenical worship.

2. Corporate worship at ecumenical gatherings

We have met and we shall continue to meet for corporate prayer and worship in ecumenical gatherings whilst the basic questions, raised in the section above, are still unanswered. (But that is not to say that we have any right to go on praying together unless we are seeking to answer them.) In fact in the past, and so far as one can see, in planning for the future, our corporate worship has fallen roughly into one of these two types:

(a) The reflection of existing forms and traditions. That was the theory behind the morning services of worship at Amsterdam. We need to give more careful thought at least to the following questions:

(i) the value of this approach in relation to (b) below and consequently theamount of available time devoted to each;
(ii) the type of preparation needed for the worshippers, to deliver them from any danger of attending a series of "liturgical exhibitions;"
(iii) the limitations of space and physical setting (e.g. it was not possible to have a service which felt like Lutheran Matins read from the pulpit of the Koepelkerk);
(iv) the limitations of time (e.g. a tradition which is typically a serious Biblical exposition in a setting of Scripture reading and prayer becomes qualitatively different if it all has to be done in 25 minutes);
(v) whether it is possible in this way to make clear the value for Christian piety of the liturgical contribution of the non-liturgical traditions (at Amsterdam the Quaker meeting clearly showed that there is a sense in which it is possible);
(vi) the degree to which any tradition, transplanted from its native setting, conducted amongst a majority strange to it and wrestling with unfamiliarities of language, music and posture, is so transformed in process as to vitiate the whole principle of this approach.

(b) The creation of a new "ecumenical" mode of worship. That was the intention, at Amsterdam, of the opening and closing services, the preparation for Holy Communion and the proposed form, in the Handbook, for daily evening use. At worst, it results in a slovenly 'mixed salad' which reveals only the principle that "everyone must have a go." Its besetting demons are "representativeness," "regard

for men" (especially distinguished men) and the assumption that to sing a hymn always gets you round a difficult liturgical corner. To do this worthily, we must give more thought:

(i) to the process by which "liturgy" grows; the elements within the process of conscious continuity with the past and of finding new "form" for the impulse of corporate worship (inasmuch as liturgy is an art, comparison with the balance between traditionalism and revolutionary movements in other plastic, visual and literary arts would be illuminating);
(ii) in the light of such consideration, to assess the contribution to our ecumenical mode of worship of the long-established liturgical traditions and the still unformed liturgical traditions, e.g. of "younger churches" or of certain extremely sensitive Christian youth groups in America;
(iii) consequently, the kind of team who ought to be entrusted with such liturgical creation and the minimum amount of corporate work compatible with doing a decent job (I blush when I remember certain meetings of the Amsterdam Worship Committee over a meal or a cup of coffee!);
(iv) the point at which, and the means by which, certain experiments of proved value should be fixed, at least tentatively (e.g. have we arrived in the W.S.C.F. Cantate Domino at a tolerable hymn-book? Are we ready to say we have a suitable "form" for an opening or a closing service? Are we within sight of publishing an "Ecumenical Book of Common Prayer" - or ought we to appoint a carefully-chosen group to have one ready by the next Assembly?).

(At all these points, we ought especially to acknowledge our indebtedness to the World's Student Christian Federation, which has done invaluable pioneering work, is engaged in revising Cantate Domino and has a Commission at work, not for the first time, on most of the issues in this memorandum.)

In regard to both (a) and (b) we must assess the importance we attribute to corporate worship, and plan the time-table, and reckon with the geography, of our assemblies in the light of it.

3. Communion and Intercommunion

In this matter, Amsterdam 1948 inherited the theory and practice of Amsterdam 1939, but without the serious spiritual travail beforehand, the careful education at the time or (so far as I can judge) the serious heart-searching afterwards which characterised that Youth Conference.

Certain principles seem to be accepted without question:

(i) The World Council must be scrupulous to avoid appearing "to hold Communion services." It is not the Church; it is not even a church. At most it can provide facilities for the representatives of churches present at its meetings themselves to

provide their members with the eucharistic worship to which they are accustomed and, if it so decide, avoid arranging corporate, conference activities which conflict in time with such provisions.

(ii) It must be equally scrupulous to avoid suggesting that any one service, thus arranged, has the right to be called "the corporate communion of the conference" so long as any minority, however small, is for conscience' sake not communicant at it.

(iii) The regulations governing attendance (communicant or non-communicant) at such services is wholly the concern of the churches as such or of individual consciences within them, and in no sense a prerogative of the Council in general or of any particular conference or Assembly of it.

But other principles are in dispute:

(i) Whether "non-communicating attendance" at the Lord's Supper is a valid conception. (What relation, if any, has such a conception to various doctrines of the Eucharistic Presence?)

(ii) Whether the Holy Communion (granted some legitimacy in non-communicating attendance) is a proper occasion to learn the inwardness of another confession by coming as close to its heart as our state of schism will allow. (It is generally conceded that attendance at the Holy Liturgy of the Eastern Orthodox Church gives an insight into its distinctive riches which nothing else can convey. How widely is that admitted in regard to Orthodoxy and what considerations affect the extension of the principle to other confessions?) Of course, this whole practice presupposes an approach of devout prayer and not of idle curiosity, but it raises some very practical questions about how to secure it.

(iii) Whether - if we cannot have unity at the Lord's Table - we have any right to meet there at all during the days of a Christian gathering which has such a "scandal" at the heart of it. (Per contra: How does the fact that x Christians are met in the same place for y days alter the significance of the fact that they come from separated altars and will return to them? The answer obviously involves a prior theological judgment about how a "church" is "gathered.")

Here we are concerned only with the implications, as things are, for communion and intercommunion of gatherings under ecumenical aegis. The regulations regarding them are the proper concern of the churches as such and there we must leave them, although a Theological Commission of Faith and Order is, properly, tabulating and analysing those regulations, and obviously any changes in them which the churches themselves might make would affect the behaviour of members of those churches when they meet in common assemblies. But the three disputed principles mentioned above (and there may be others) are urgent ecumenical concerns.

4. The roots of ecumenical life in the prayer of believers

Although we are concerned with many ways in which, to quote the Amsterdam Message, the "covenant" with one another, which the churches have made in forming this Council, may be "endorsed and fulfilled" by "Christians and congregations everywhere," we should be agreed that the most fundamental endorsement and fulfilment will be found at the level of prayer. It is for this reason that we must give unremitting attention to our times and acts of corporate prayer when we meet together, on however large or small a scale.

But there is another aspect of prayer which has at least a symbolic value (if no more) at times when we are not met in the flesh.

From many different quarters the suggestion has come that the World Council of Churches ought to designate some day or week in each year which would be observed in all the churches of all countries as an occasion for witnessing to the spirit of ecumenical unity and for achieving a fuller realisation of our Lord's prayer that "they may all be one."

The value of a concerted world-wide emphasis on the ecumenical character of the Church and of united world-wide prayer for the unity of the Church would undoubtedly be very great. Would it be of any significance to designate one more occasion for such witness and such prayer, since there are already so many such "days" or "weeks" that the interest of Christian people is scattered and divided and does not come to any clear focus? Is the problem one of asking the churches to observe another date, or of securing some agreement as to how the existing competition among many different observances can be overcome?

The complexity of the picture at the present time is indicated by listing some of the observances which are now receiving attention in various churches or groups.

1. The Universal Week of Prayer (first week in January). Initiated by the World's Evangelical Alliance over a hundred years ago, this observance has deep roots in the Protestant churches of several countries. Topics for prayers are issued each year in about 100 languages by "the British organisation" of the World's Evangelical Alliance. Although no longer following this outline of topics, the Federal Council of the Churches of Christ in America retains the first week in January as a special time of prayer. It publishes devotional material for the week and secures a distribution of about 100,000 copies in the United States.

2. The Week of Universal Prayer for Christian Unity (January 18-25). This period, often described as the "Octave of Unity," is (in this form) of recent origin, owing its impetus especially to the Abbé Couturier of Lyons, who has promoted the observance in Roman Catholic circles. This period has come to be accepted in many non-Roman Catholic circles as a special occasion for prayer

for unity. Since 1940 it has been recognised by the Continuation Committee of the World Conference on Faith and Order, which issues an annual call for its observance. The distinctive aspect of the "Octave of Unity" is that it provides a point of contact between Roman Catholics on the one hand and Protestants and Orthodox on the other.

3. Whitsunday. Although there is no formal promotion of Whitsunday (Pentecost) as a day of prayer for Christian unity, it is thus recognised to a considerable extent in connection with the regular observances of the church year. There have been some informal proposals in America looking towards a definite effort to establish Whitsunday as an occasion for emphasis in all the churches on Christian unity, but indications of Anglican reluctance to give to any major festival a restricted connotation of this kind.

4. World Communion Sunday (first Sunday in October). Some ten years ago the Presbyterian Church in the U.S.A. began the observance of the first Sunday in October (which marks the beginning of the more active programme of the Church after the summer lull) as "World Communion Sunday." The primary emphases were two: (1) personal devotion and recommitment to Christ by all members of the Church and (2) the world-wide fellowship of the members of the Church around the Lord's Table. The observance of the day was promoted by missionaries in different parts of the earth.

The response to World Communion Sunday was so widespread in the Presbyterian Church that the Federal Council of the Churches of Christ in America undertook to develop it on an interdenominational basis. As a result, World Communion Sunday has come to be more widely recognised in the United States than any other period of special prayer and intercession. A million copies of the material prepared each year for World Communion Sunday are circulated. Care is taken to avoid any special interpretation of the doctrinal or ecclesiastical differences connected with the Holy Communion. There is no effort to hold interdenominational services; each congregation conducts its worship in accordance with its own historic pattern. Thus no argument about intercommunion is raised. The whole emphasis is on the world-wide oneness of Christ's people as they gather at the same time in their various places of worship around the Table of Our Lord.

5. World Day of Prayer (first Friday in Lent). This is vigorously promoted by the United Council of Church Women in America, with the co-operation of missionaries and Christian leaders in many other areas. It has a strong missionary and ecumenical accent. Beginning as a women's day of prayer, it has come to have a wider recognition, although it is still chiefly observed by groups of church women.

In the face of this diversity, leading where it is realised to a distressing sense of disunity, ought the World Council to suggest to its member churches a single occasion of united prayer? Ought such an occasion to focus upon prayer for the ultimate organic unity of the Church? (Not all of the existing observances do so.) What attitude to the existing observances would be implicit in such a decision by the World Council? We must recognise that each of the existing observances has gained the affection and devout prayers of thousands, sometimes of millions, of Christians and each has an established tradition, in one case stretching back for over a hundred years. At the same time, no one of them can substantiate a claim, in its existing form, to be genuinely world-wide.

The question was raised at Provisional Committee in 1946 (see Memo PC 46/17) but when I was entrusted with following it up the issues it raised were so complex that Provisional Committee in 1947 advised the dropping of the subject until the World Council was formally inaugurated. Now that it is, we must face the issue again.

5. Summary of recommendations and questions for further study

1. That this memorandum be circulated to the whole of Central Committee for their comments and criticisms.

2. That the issues it raises, together with the results of Central Committee's scrutiny of it, be referred to the Worship Committee for Amsterdam (already empowered to co-opt and to prepare a statement for next Central Committee - see Minutes of Woudschoten, p.37) as material for their report in July.

3. That the Secretary of this Worship Committee be asked to draw the attention of the Faith and Order Theological Commission on Ways of Worship to the issues in section 2 (a) and (b) of this report, with a view to their giving guidance through their studies not only to the churches but also to the Central Committee of the World Council of Churches as such on these issues.

4. Similarly, that the Theological Commission on Intercommunion be asked to consider the issues in section 3 of this memorandum.

5. Meanwhile, that the Committee on Worship be asked to keep in touch with the current work of these Theological Commissions, in so far as it is relevant to their concerns, and with any other parallel developments (e.g. the Ecumenical Commission of the W.S.C.F.) with a view to guiding the Central Committee, at its successive meetings, in the thought and conduct of corporate worship at them.

6. That the Committee on Worship (or some other specially chosen group) be asked to reopen discussion with the sponsors of the several observances of times of universal prayer and to prepare a recommendation for the Executive in July 1949.

(Signed) OLIVER TOMKINS

Secretary to the Amsterdam
Worship Committee